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THE BURMA NEWS

FEBRUARY, 1937

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

SKELETON PROGRAM
FOR OUR APRIL CONFERENCE

"Be strong and of a good courage the Lord thy God is with thee." Joshua 1:9

Conference Motto

Saturday, April 10 — Monday 19th

SATURDAY

Registration at Hepton-Pergola (Summer-house near Tennis Court).

4.00 p.m. Tea-Reception for Dr. and Mrs. Howard by Taung-gyi Station at American School.

Welcome Greetings — Conference President, Dr. Telford.

Informal Program by School Children.

8.00 p.m. Musicale.

SUNDAY

6.30 a.m. Prayer Service.

10.30 a.m. Conference Sermon — Dr. Howard.

4.00 p.m. General Communion Service — Roger Cummings in charge.

MONDAY

Prayer Service.

8.00 a.m. Opening Business session Key-note Message — Dr. Telford.

Board Letters, Appointments of Secretaries, Business Committees, Correspondents, etc.

10.30 a.m. Devotional Time — Dr. Henderson.

11.00 a.m. Adjournment.

Conference open to visitors from Monday noon through Thursday Evening

1.45 p.m. Three parallel Discussion Groups on the single topic: —

"The General Implication of the Board's Evaluation Study for the Burma Mission"

Leaders of Discussion — Miss Maine, Dr. Josif and Prof. Smith.

Opening prayer throughout — J. M. Smith.

3.15 p.m. General Session on Findings of the Discussions.

4.15 p.m. Adjournment.

8.00 p.m. Racial Conference Reaction to Evaluation Study Indigenous Representatives.

Lahu-Wa, Chin, Indian, Shan.

TUESDAY

Prayer Service.

8.00 a.m. Racial Reactions Continued.

Kachin, Sgaw Karen, Pwo Karen, Burmese.

(*Continued on inside back cover*)

THE
BURMA NEWS

H. W. SMITH, *Editor.*
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Tragedy

Two weeks ago six young men who have dedicated their lives to Christian service graduated from the Burman Seminary. They have spent years preparing for this work and have been looking forward eagerly to the time when they could take their place in the evangelizing of Burma.

And when they received their diplomas there was not one of them who knew what he was going to do this year. Work has been found for one in a Burman village on Rs. 10 per month, since then. A second is trying to get together enough money to take him to one of the frontier stations so that he can work as a foreign missionary for a time — without pay. The others have nothing in view.

While the situation this year is extreme, yet there are other recent graduates in the same position — men who could do acceptable work if they had the opportunity. Some of these are back in their villages raising paddy. Some are doing cooly work.

What is the reason for conditions like these? Is it that we have too many preachers? Is it that in our rapid attempt at devolution we have two bodies working at cross purposes and so there is no one to see to the placing of these new recruits? Is it because the Burmans and the missionaries alike have lost heart because of the depletion in the ranks and cutting of appropriations — and are simply holding the last line in a forlorn hope? What stations did these men come from? Who urged them to come and who helped them through school? Can not their own villages — or at least their own stations find some way to set them to work — that they may not be entirely lost to that for which they have prepared themselves?

The Burma Program

Before my contribution on the "Burma Program" I am glad to have seen those in the January issue of THE NEWS. I feel that we cannot lightly turn aside from the warnings contained in the three musts" of Dr. John R. Mott. We rejoice, at times in the spiritual lineage and heritage of our Burma Mission; but do we not forget the imperative demand that we, on the field, must seek and follow the Holy Spirit's leading in this critical hour of our responsibility before God and to *our* spiritual brothers and sisters of *all* races in Burma.

It is true that we must face and help decide our own case, but that need not mean that we should give up that trust which the churches of America have had in their missionaries in Burma since the day when Dr. and Mrs. Judson declared themselves to be missionaries of the Baptist churches of America. Like the pathway for the children of Israel through the wilderness to the Promised Land — *it is forward.*

Now the problem is to discover God's will for this mission in the conservation of those types of work which have had and now show God's definite blessing. This is supremely a spiritual enterprise made possible by the united consecrated gifts and prayers of God's children at home and here. We cannot in any way contract God's work in Burma without considering their self-sacrifice and prayerful confidence in Christ's leadership among us. Does it mean that because a thorough-going policy of devolution in China and Japan was even demanded, that like circumstances in a land so different from them as Burma must or do obtain? Such is *simply* not so.

Educational Director.

As a Burman missionary, I feel keenly the increasing shortage of our fellow-workers. It would seem, therefore, that if someone could be secured for the principalship of the Cushing-English High Schools, a man of Dr. Josif's experience as a station missionary could be retained for part time in the Rangoon — Pyapon field, and the remainder of his time be used in the gradual development of the Board's Educational policy for Burma. In this crisis we must follow some such plan as a temporary measure.

College Religious Work Director.

I feel sure that one of the three young men mentioned by Mr. Smith, as the recent products of our College and English Divinity would be eminently suitable for such a service. This would make a fine beginning in that higher type of leadership for which these institutions were founded.

Burman and Karen Seminaries.

Since these institutions are still places of preparation for the leaders of the Burman and Karen communities, we must have, at least one missionary in each school to strengthen them educationally and spiritually.

Evangelistic Work for Burmans.

The success of the Daily Vacation Bible Schools seems to prove it to be one of the best means, by repeated effort for the Burmese. Another Biblical, economical, and successful method which might well be used for evangelistic effort is the teaming up of local church members. This is really the divine plan of the spread of the Gospel. Only when each church accepts the burden of neighborhood evangelism will Burma be won to Christ.

The Sandoway Chin Mission.

I have had the privilege of teaching a pastor's class at Sandoway, and for two weeks talking over their problems with them. They appreciate their Baptist heritage; are willing to take on their Middle School, but would value highly even the very seldom but regular shepherding of a missionary like Dr. Condict. If the trip can be made cross-country, and about one month in the year be

devoted to such supervision, these more than 900 Baptist Christians whose history and heritage are sacred to them, would be saved with a minimum of expense.

The Mon Work.

As I write this note I am in the most southerly village of the Mon field where we have been meeting in the annual association. What I had previously surmised has been strongly confirmed by this ten days and more experience at the association and pastors' class, *i.e.,* that this field imperatively needs their own missionary, who in places like this are meeting the problems of the pioneer missionary. If ever a people needed advice and guidance in their economic enterprises they who have migrated to the Tavoy District, in areas allotted to them by Government, surely need it. Then, too, the people need Mon literature. Only the few leaders are proficient in Burmese. There is need of Bible revision and other literary work to be done, with which to evangelize the tens of thousands of Buddhists all about. When we remember the large number of Mons who are leaders in our Christian community and when I see the quite marvellous response to Ma Hannah's Vacation Bible School in this virgin jungle village, it is hard to imagine what possibilities lie ahead. The work for these people is being conducted very largely on a self-supporting basis. The Mon missionary should live in the midst of his field — say at Thanbyuzayat.

M. L. Streeter.

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"My God Shall Supply Every Need" for Burmese Work

We say glibly enough that we believe the promises of God. But do we really? I found that I partly believed them but when I came to a very difficult situation, I was always making an exception of my own difficult case. "Surely, God does not expect me to trust this extraordinary crisis to Him. I have just got to have money or extra help! This is such a peculiarly difficult situation. I can't expect God to handle this matter this time. Other matters and other problems, of course, I shall trust to Him but not this; its impossible!" This is essentially what I used to say to God. But I have found during the last few years that *this was practical atheism!*

I am absolutely convinced now that *God really has the answer to every problem with no exception!* Also, I am really sure that God *can give me His answer* (not always the answer I like or what I expect) for every single situation, with no exception, provided I am willing to fulfil the spiritual conditions. I can get London on the radio if I tune in carefully enough. Several people in great perlexity a short time ago had to wait on God until 1 a.m. until His loving purpose came clear. I can get God's answer for *every* difficult situation, if I am (1) Quiet before Him long enough, (2) Honest, enough to face all the facts, even the unpleasant ones about myself, (3) Willing, ready to do whatever He wills, cost what it may.

What I have proved in my own life and in the life of a good number of my friends, I am sure is true for our Burmese work of the A. B. M. in Burma, if enough of us Burma missionaries will be before God, (1) Quiet, (2) Honest, (3) Willing!

I speak thus on the promises of God in the Bible, as well as the promises He gives us to-day through His Holy Spirit. Let us just ask ourselves afresh if we really believe these promises of God: "My God shall supply every need of yours according to his riches in glory in Christ Jesus." "He is able to subject *all* things unto himself." "He is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us."

Do these promises apply to Baptist Burmese work in Burma or not? Is it God's will for our Burman work to go forward or backward? Is His loving power sufficient? Is the trouble with God or with us? Obviously, there must be a great deal that is wrong, else we should not be faced with such a shortage of men and money! If it is not God's fault, why don't we face up to what is *wrong* in *us?* Through our desperate situation, what is God trying to teach us? May it not be that God wills for the work to go on *but to go on by different methods and emphasis than in the past?* Are we willing to pay the spiritual price to find God's solution? May not part of the trouble be that God's "power is not working in us?" Oswald Chambers in "My Utmost For His Highest" suggests: "We are *not* sent to battle for God, but to be used by God in His battlings!"

To be definite, these promises mean that the evangelistic work which is vital (getting genuine conversions and infilling with the Holy Spirit, transformed lives by a new birth) in every single Burmese mission station, will not be stopped but will go forward, if we really get God's plan. *But not otherwise.* These promises guarantee constantly more and more changed lives for every Baptist Burmese mission station, if we pay the spiritual price, or else they are pious rhetoric! If we fail to cash in on "the unsearchable riches of Christ," it is not the Board's fault, nor the fault of the Baptists at home, nor God's fault but ours! Are we ready to let God show us our faults and His plan? We shall have to choose between self-will and God's will!

In a new pamphlet on "Leadership" I find the clearest answer as to how we can get God's plan for the Burman work, even though our shortage of men and money were tenfold greater and our differences of honest opinion a hundredfold wider.

"It is not only the bad things, fears, hatreds and impurities which divide men. Good things, ideals, principles, points of view, are equally potent in causing disorder. On these rocks committees split and commissions founder. A committee may be merely a number of men each urging his own point of view. Where is the ultimate authority to lie? In grave issues a majority vote is seldom satisfactory, and compromise however diplomatic, is always compromise. How does such a problem appear to God? Can man find this by being quiet and listening to Him? Thousands of men and women in many countries would say that they have in this way come to know the ruling of an ultimate authority with which all can agree. In the quiet, the selfishness and pride which are often mixed in with the defending of correct points of view, are eliminated as surely as the fear that prevents true honesty. Through the rich unity of many minds a common knowledge of God's purpose emerges."

First, let us accept to its logical conclusions John R. Mott's principle that we shall always "regulate our policy not by the visible but by the invisible resources."

Second, let us *all* take upon ourselves (not merely the seminaries) the responsibility of raising up soul-winning leadership. Each of us who have accepted Christ's call to be "fishers of men," are required, not only to win men to Christ, but to win them far enough so that they in turn are soul-winners but soul-winners who change the whole of life, in every area, personal, social and supernational! John R. Mott, when he held a leadership conference in Rangoon some years ago, agreed that we must raise up the kind of leadership that makes itself indispensible and *creates its own financial constituency.* That is the only leadership that is satisfactory. It is easier to see it now, in these days

of fast lessening funds and fewer missionaries! Have we been producing many of this kind? When will we?

Third, we have some Burmese leaders (and can raise up many more) who can not only man the evangelistic work of our mission stations as well as the missionaries but some can do it better! This I say with all due respect to myself as the Rangoon Field Missionary and with deep appreciation of the noble work of my missionary colleagues in Burmese striving under trying conditions.

Shall we take H. W. Smith's happy suggestion in regard to a Religious Worker and apply it to the whole Burmese Mission Field? "We have young men of the country with the training and the ability to take over this work at once. To mention only two or three, men of the type of the pastor of Lanmadaw, the superintendent of the Pegu Karen High School, or the superintendent of the Street Boys' Refuge, should be able to do acceptable work in this place — and would be *available now.*" The primary need is not more missionaries but rather more Burman leaders, especially laymen, who can reproduce the New Testament quality of life.

If even three or four Burman missionaries will work together on the basis of "completely committed to Christ and unbreakably committed to each other in abiding fellowship," for producing "fishers of men" as the primary business of life, ready at all costs to get God's plan, there is no question about the glorious future of the entire Burman work!

— V. W. Dyer.

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Baptisms in Henzada

It is always a great joy to be with the people out in the villages — and they too seem so happy to see someone from the outside. This past week we drove down to a place located on the bank of the beautiful Irrawaddy River — and indeed it is pretty to look out across the water from the villages along the bank. And at this time of the year one can see the vast sand-bars created by the river becoming so low during the dry season. We were told that many of the villages grew vegetables of various kinds in such places. When arriving at this village, and even before we were far across the field, we were being greeted by many of the Christians who came to meet us. Also, when we left the place there was quite a line of those who desired to go with us to the place where "old Faithful" was parked. Jungle touring is indeed a joy.

In that particular village we went to the occasion that seemed to be one which gave strength to the Christians in the place. It was the day we had set aside for some baptisms, and how they had looked forward to that time. Here, like in many of the other places we have visited, the number of Christians are not any too great; and so, a time like this when a big meeting is to be held, is one which means a lot to them. The two who were to receive baptism were two young people — and how happy they were. It truly is not an easy thing to do here in Burma, the witnessing to Christ and declaring publicly Jesus as one's Saviour and Master. There are so many friends who are non-Christian; the environment in which one lives is so Buddhistic; and there are so many to criticise them. It is such a different story from that of America. But it was a happy day for these villagers — especially for the mother who has been a Christian for some time and now has two of her own accept Christ and His way of Love. The father still remains a Buddhist but I am sure he cannot forgo the Christian spirit with his own home. Also, during the time when we were having the short meeting previous to the baptism, during the baptism, and while we were observing

the Lord's Supper together afterwards, many Buddhist people of the village gathered about the place where we were meeting. It was interesting to see some of them join in on the hymns. And the children — as we have often mentioned before, there were hosts of children who looked on with such big eyes, trying to understand what it was all about. How I do wish I could just start out and tell them stories when they gathered about like that! But, this language! If it wasn't for learning of the language, we could do so much more it seems; and yet, if we do not learn the language we can't do anything. So, there we are.

This day of baptisms meant a lot to me too — for it was the first I ever baptised in Burma. Everything went fine — even my remembering what I was supposed to say — but I sunk in the mud half way up my legs. Giving the baptism to these two young people was indeed a great joy to all; and one could see that these new followers of Jesus were happy too.

We had a very profitable time during the first of this month, during the Week of the Fellowship of Prayer. We met every evening about 5 o'clock going about to different homes to hold the meetings — each evening being in a different home. Offerings were taken from the groups with the intention of giving it to the All Burma Baptist Orphanage at Moulmein. We were happy to share in such a worthy work here in this country. During these meetings we couldn't but think of the closeness and unity of Christians in all parts of the world. Since living on this side of the world away from so many people whom we have known before, more and more we are coming to appreciate the deep significance in the idea of the great fellowship of Christians about the world bound together by God's love and our contact with Him through prayer.

Cecile and Cecil.

Friendly Contacts

I have recently brought forcibly to my mind the splendid contacts which the missionaries often make with the officials of the Government and how those contacts bring blessing to both.

Recently the Bwe Karen Mission House was rented to a retired P. W. D. Executive Engineer, Mr. Bocker, who has been putting through the road from Pathichoung, on the road to Thandoung, to the Mawchi Mines. Mr. Bocker's father, Mr. Connor, spent some time with his daughter here in Toungoo and I had the opportunity of meeting him and having a most interesting visit with him. He told of his work as Executive Engineer in Tavoy and said that when he was cleaning up the town one time he came to a little enclosure, surrounded by a wall. It had been the dumping ground for the trash of the vicinity. He noticed a shaft sticking up above the trash and investigating found that it was a cemetery and that the shaft was that erected above the grave of Mr. Boardman, devoted missionary to the Karens. He cleaned up the grounds and thus placed the mission under a debt of gratitude to him for his thoughtfulness and kind act.

He spoke of his friendship with Mr. Morrow and said that at the time of his death he had the grave dug. He knew Mr. Weeks and spoke of his pleasant relationship with him and other missionaries there. He was very appreciative of the work Mr. Grigg has done and enjoyed going to hear him preach. He always went to hear him preach when he was where he could do so. His grandfather was Mr. Fraser after whom Fraser Street in Rangoon was named. He was one of the early British officials in Burma. If we could get next to many of the older officials of these early days we might be able to add materially to the story of our early work here.

Last month I mentioned one of the

girls in the seventh standard who had accepted Christ as her Saviour on the trip to the jungle in Christmas week. She seems very happy over her decision and told her aunt that she had decided to be a Christian. Not only that, but she has been talking to another young Burmese woman, the servant of one of our teachers and that young woman has decided to become a Christian and be baptized when the others are.

At Yeni, 42 miles north of Toungoo where we have had some interest recently, we have had a new family move in and they will be an aid to our work there. There is also a Methodist family who has come in, but I am not so sure that they are deeply interested in our work. I hope we may be able to stir up their faith, which seems now to be rather weak. If it were possible to make it on a trip to the north we could have three services, but it would mean a diversion over rough and sandy roads for five miles and a ferry across the river and a considerably long walk in addition to that. Yet we are considering doing this as it seems the only way we can meet the need of all these villages. I was surprised to find that we have small groups of Christians in sixteen villages in this field that we know of and it is possible that we may have even more. In fact I know of two other villages where I have heard there were Christians. These villages are so widely scattered and some of them so far from the motor road that they are hard to reach. How this stresses the need of young blood to get out to these places! We continue to plead the sympathy and interest of the Master to supply our need and to keep our faith operative.

Our Watch Night Service this year had about 100 people in attendance, including for the first time the priest in charge of the Church of England here in Toungoo. The interest seems to grow from year to year.

Lewis B. Rogers.

Mr. Heptonstall

"True Religion is not just *being* good, it is being *good for something.*" How expressive this New Years greeting! All his life, during the four short years I have known him have been just this.

When I came to Burma in 1930 I heard of this fine home so full of love. Then *en route* to Pangwai I met them for the first time. But it was while as a member of their family at Taunggyi for several months in 1933 that I learned to know something of the depths of his goodness which was good for something. He was at the time struggling against both asthma and spru, his nights I knew were filled with suffering — yet at the chota table he was able to outshine all of us with his joyous spirit. A life bubbling over with Love was revealed at these times.

The real value of that life was in the way he had learned to serve his fellow men: a happy married life of forty years — a loving patience ready to help all who came to him — himself one of the Karen people, as witnessed in the tense silent grief of the Karen leaders of Loikaw when told of his peaceful going. They loved him as a blood brother. His spirit still carries on for they knew he understood and loved them. A life triumphant to the last because of the love of Jesus Christ.

J. L. Raney.

When we review a day that is past, a month or a year, and can see something accomplished, it brings a feeling of great joy to us. Then what must it have been to Mr. Heptonstall to review his long busy, fruitful life and to hear the Master's, "Well done!" I am so glad that he had these last years when he could see and enjoy so many of the results, so many of the fruits of his labours. The Karens loved and trusted him, they had confidence in his judgement and ad-

vice. I have cause to know, as I was his neighbor at Shwegyin then his successor at Loikaw and Toungoo. As busy as he always was with his own work, he was always ready with sympathy and advice. I was in positions where I needed both many times and he never failed me nor was there ever a hint of impatience.

Mr. and Mrs. Heptonstall were among my first guests after I came to Burma thirty-eight years ago and we have been close friends ever since. Alta was their fellow worker for years in Toungoo. I spent a winter in Atlantic City with them and so many seasons in Taunggyi that I have grown to think of "Heptonvilla" as home. Through all these years of intimate association, I can say I never knew one who was a truer Christian, or one who lived his Christianity more sincerely, or one who could look back on a life of fuller or more fruitful service. He was the Lord's and the Lord used him.

Stella T. Ragon.

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Letter

Des Moines, Iowa.

Dear Friends in Burma,

Forgotten you? Yes if forgetting you means keeping you ever in mind. I get hungry for more news from you, but I fear I am to blame if I get very little, as I should write more, myself.

Mrs. Chaney has kept me posted a bit and I want to thank those who have sent me news now and then. I do enjoy the BURMA NEWS. My travels the past year have been enjoyable, and so have the visits with the Burma friends at home. In Colorado, I stayed with Miss Beebe's mother and Hattie Petheram's brother's family and in Casper, Wyoming, I had such a fine time with Mrs. Hughes (formerly Minnie Fortna, who did so well at English High). She is looking fine and is doing fine work as a leader in the Women's work of that great state.

I like to feel that we over here are doing our part with you over there, in trying to make God's work more real to others, so they have a larger share in it. Nothing could make me more happy than to know I have given service which counts for Him. My work has taken me to several states, beside my own. I have had most worthwhile trips through Kansas and Illinois, and people are always telling me of some of you, of whom they are justly proud, in Burma. Some of you have stayed in the same homes — the Lattas', Miss Beebe's and others.

Since September, I have been in Drake University, where Miss Jones is teaching History, and so we get a wee visit once in a while. I share Burma letters with her. After my work closes the last of January, I hope to have a State Certificate for teaching in Junior High, possibly here. Have been very fortunate in my obesrvation and practice teaching at a fine Junior High this winter, and it is quite near, too. As you may guess, I do not get much else done while taking this work. I feel much helped already for the four months in school. Then in my own church I have a S. S. Class which is a delight and an opportunity. I have seventeen girls — thirteen years old — in eighth Grade and am hoping to lead them to know and love our dear Saviour.

The Preaching Mission in Des Moines was inspiring and fruitful for many. Our church had ten days of very helpful follow-up work and several young people came out for Christ. Some twenty were received to-day. At the close of our Christmas program, we had some fourteen baptisms — a very fitting service. We did better in our Mission offerings, this year, also.

May the New Year bring you all rich spiritual blessings, and may you know the truth of the promise. "As thy days, so shall thy strength be."

Nellie E. Lucas.

Karen Mission Field Staff

Summary for General Board

	Units
Sgaw Karen Stations	10
Pwo Karen Stations	2
Insein Seminary	1
Total ..	13

Five units now vacant.		Temporarily.	Permanently.
Bassein Sgaw	1		1
Rangoon Sgaw	1		1
Seminary	1	1	
Shwegyin	1	1	
Tharrawaddy	1		1?
Furlough or Retirement or both.			
Henzada (furlough 1938) ..	1	1?	
Moulmein ? ..	1	1?	
Loikaw Raney leaves Dr. Seagrave comes ..			
Bassein Pwo (1938)	1	1	
Maubin Pwo (1939)	1	1	
Total ..	9	6	3

The " ? " is merely indicative of uncertainty in classification, some factors unknown.

Summary.

1. The Board's Proposals are that Henzada and Moulmein Karen Work should not receive further Mission staff after the present staff retires.

   If that were done then the rearrangement of the Karen work would be as follows:—

	Units	
(a) Complete devolution of staff in .. .. .. (Question mark after Tharrawaddy.)	5 ..	Stations.
(b) Mission Staff for	7 ..	Stations.
(c) Mission Staff for	1 ..	Seminary.
Total ..	13	

2. The two Pwo Karen Stations will be vacated by furloughs at the same time, unless there is an adjustment made between them so that while one family is on furlough, the other can give the necessary supervision and co-operation to both stations.
3. The most urgent staff need is a missionary for the Seminary Staff. We cannot take "no" to that request. The need of a third man for Pwo Karen work — station or Seminary — is also urgent, and also are we to accept the suggestion for Henzada and Moulmein, the latter especially, where the missionary has so many other appointments. But there seems to be practically no hope for any such increase of staff in the immediate future.

"Live as though your life on earth would endless be, yet live as though to-morrow ushered in eternity," is a line that has wisdom in it. Its philosophy is to live hopefully and yet be prepared for eventualities. Someone has said that the wise missionary is he who makes himself dispensable. Especially with regard to our larger stations, is it not wiser for the missionary to discontinue as soon as possible organizational connections with work which will jeopardize it in case the missionary drops out? Has the time not come when we should be friend, helper, counsellor on the side lines. To continue to make ourselves too essential financially or otherwise in station or school work may mean that we are not taking the long look in the best interests of the work, and are continuing it in a state of instability that may make all the difference between healthy indigenous progress and possible spoon fed collapse.

Toungoo

The five weeks before Christmas I spent in the Karen hills east of Thandaung. The mountains were at their best and travelling was a joy. I went not as a foreigner or as a "missionary" but as one of a team of Karens eating their food and sleeping in their unventilated houses and was generally called "Pati."

The whole trip was a revelation to me. First, the condition of the villages and their churches. Never before have I so fully realized the evils of taungya cultivation. It has produced small struggling villages, terribly isolated, each with its own language, a hundred people half starving where a thousand ought to prosper, half naked, without teachers or preachers; as for example, in seventeen villages east of the Daylo River, only six have either a pastor or teacher. Dissention and distrust everywhere. More than that, heathen customs which I had supposed were extinct are flourishing and that in some cases under the name of the church. Perhaps the most barbarous is that of requiring the guilty parties, or those suspected of guilt, in sexual immorality to each kill a small pig and drag the bleeding body about the village in order to appease the wrath of the "Lords of the Land" who will otherwise cause the land to "dry up" and become unfruitful. This custom was vociferously defended by the elders as necessary to prevent immorality and as a part of the church routine. They knew no other way of trying to promote Christian purity. When I objected to it they accused me of urging them to break the fifth commandment!! Never before had I so appreciated what Kagawa is doing to remake the rural life of Japan and I wished that he was at hand to help us with the problems of this field.

But a greater than Kagawa is here. Never before have I felt the power of the Gospel message as I did here even when in the most distressing situations. Nothing but the Living Christ can change these people and the conditions under which they are now existing. The very fact that our team consisted not only of preachers, but of laymen who themselves had been transformed, was a witness in itself. One team member was a former student of Moody's at Mt. Hermon, but his life had been largely a failure up to the present; now after having scorned it for nearly thirty years, he has accepted his heriditary position of circle thugyi for the Thandaung area and is working for the reconstruction of the whole area. Another for years a spendthrift timber contractor and great friend of the bottle, has found a new purpose in life and felt led to give three weeks' time to this trip. He came out hardly knowing what he could do, but it was wonderful to see him grow day by day as he gave himself to people that a few months ago he thought were "useless." Now his interest is in the Kingdom and his elephants are working not that he may have more for booze but for God. His presence startled the minds of the villagers. One preacher wanted to know what a business man like him had to do with the gospel? It amazed them to think that Christ should make any difference in our daily lives.

Several things have emerged from this trip. For these hill people we need a new and complete program for life on a Christlike basis. Village reconstruction and soul-building must go together. Without vision the people simply cannot change their ideas. We must start teaching something to replace the iniquitious taungya. Famine conditions have helped to make the people restless and thoughtful. It is also becoming evident to a few of them that their present legalistic religion has not been able to keep them from decay. The old Gospel must come to them in a new and more vital way if they are going to survive. This is especially

true in certain parts where certain sons of Italy are enticing the people with glittering gifts and are building up a medieval state in villages that once professed Christian belief. Much more could be said on this point but I will refrain.

In the third place it has been impressed upon me that a vital lay leadership and witness for Christ will supersede that of the professional ministry unless the latter becomes as vital and open minded as some of our laymen are becoming.

I was especially grateful for a method — if I can use such a narrow term — that would enable me to bring the New Testament to definitely bear upon the lives of the audiences by Bible studies and witness rather than sermons, and to thus lay bare their needs and yet retain the closest personal relations with the most stout hearted of the elders. In the village where they had had the hottest arguments, the same elders came and sat with us around the inevitible betel-box till I excused myself and went to bed. Yes, Christ has the answer to the problems of the Karen hills. It was also a hopeful sign that in most cases the pastors followed us on for several days in order that they might have more of the studies and catch more of the spirit which we tried to bring.

This trip has given me much food for thought in connection with the revaluation studies of our mission work.

H. I. Marshall.

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How We Spent the Christmas Holidays

We left December 24 and drove out to a village about thirty-three miles from home. Christmas morning, at ten o'clock, the chapel was well filled. The sermon was preached by a pastor from a neighbouring village followed by speeches by two visitors. After the meeting we had tiffin and then drove across country about forty miles to the river. I sent the car home, took a sampan or native boat for about two hours, then a cart ride to get up a good appetite for dinner. Breakfast at six, then a cart ride to the next village where they were to have the dedication of their chapel and a baptism on the 26th. The dedication had been postponed to Sunday the 27th for unavoidable reasons. The forenoon of the 26th was given to sports, the afternoon to a two-hour meeting in Karen and Burmese with a large audience, mainly non-Christians. A concert and prize-giving in the evening from half past six till midnight. Sunrise meeting on the 27th given to the examination of twelve candidates for baptism, ten from heathen homes and two of our school boys. After the meeting all went over to a creek about half a mile away for the baptism. At ten o'clock the chapel was dedicated, a visiting pastor preaching the sermon and Thra Chit Mg's father offering the prayer. After a short rest we gathered for Communion and the twelve new members received the right hand of fellowship, then back to the first village for the afternoon service, followed by an open air evangelistic service. Many non-Christians were present. Preaching by several pastors and elders in Karen and Burmese, music by two choirs, and dramas by the Seminary students lasted till midnight. Left for home the next morning. At the end of the sampan ride, found my car waiting and heard the sad news of Uncle Henry's death. Went out to a village about thirty-six miles from here for the first Sunday in 1937. There was a baptism of three and a communion service. Returned home next day, found the car had used eight gallons of petrol for the trip of seventy-two miles.

H. J. Vinton.

The Karen Women's Bible School

It has been a long time since I have written any news of the Bible School, but now that we have come to the end of a year's work it seems a good time to give you a brief glimpse of our activities. We have had sixty-eight pupils as compared with fifty-seven last year. Not one left during the year which is rather unusual. We have also been able to send out more groups for Evangelistic work than we did last year. One group went to Yindwin, gone during the rains accompanying Thra Po Ngai of the Seminary, another group at the end of November to Eh Ywa. Then at Christmas time we sent out eight groups to different villages, most of them near-by in the Rangoon field, but one group went as far as Pa Doh Blaw where there are so many of the followers of Thompson who say there is no God. The girls report many of them already returned, many others showing joy at having the girls holding prayer services in their homes, and none of them defiant as they were last year refusing in many cases to let the girls come into their homes. In January a week before school closing another group went out with some from the Seminary. When these groups come back we always hear their reports and their requests for special prayer for certain ones, and then we have a time of prayer for these villages.

Seventeen girls graduated this year. The Baccalaureate sermon was preached by Thra Maung Yin of Bassein on Sunday the 24th and on Monday we held our graduating exercises out in our courtyard. The graduating class presented an exercise something on the order of a pageant. Burma was represented as looking forward gloomily to the future when she is separated from India and sees herself troubled with many evils such as Poverty, Disease, Superstition, Ignorance, Political Unrest, Racial Hatred, etc. Christianity then appears and tells her she knows of some helpers who would be glad to tell her of what they can do for Burma. The Class then enters singing, "On the Mountain Top Appearing" and then six speakers proceed to tell of what Christianity can do for the villages. The first one spoke of Christian love teaching them to co-operate and so making it possible to have a nurse and a teacher, a village library and other things that one man alone could not procure. The second one told of Christian love bringing better feeling between classes and races and so on. The last one told of how Christ satisfies Spiritual Hunger and gives power to overcome temptation and to live courageously in a troubled world. The speeches were from five to ten minutes in length and there were six speakers. In the end Burma agrees to receive them and they advance singing "Christ to the World We Bring." As they advance the Evils retreat and in the end the class together with Burma sing "Jesus, Thou Joy of Loving Hearts."

This was the second Graduation we have held as the new school but this was the fortieth year since the first graduation under Mrs. Rose in the combined Pwo and Sgaw school. It was also the twenty-fifth year since Thramu E Byu began teaching in the school so a special exercise was given in her honour, and an address of appreciation of her work was followed by the presentation of a sum of money by the Alumnae, a box of Burmese silver by the women of Bassein and many other gifts from individuals. Thramu E Byu has been on her bed with sciatica for over two months and we brought her home from the hospital for the one night and then took her back to the hospital the next day. We hope you will all remember her in your prayers. We miss her greatly in the school for she is loved by all and is a tower of strength in our school. Many of the old graduates

were back for this special occasion.

We were also glad to have Dr. and Mrs. Howard from New York with us. They stayed through to the end although it was a very long programme. The many Karens in from the districts were glad to have this glimpse of them, and many will hope to see them again later.

Now school has closed and the girls have scattered for their practical work. Each girl is expected to do two months work in some village during the vacation. Many go home to their own districts but several from other districts are working in the Nyaunglebin and Thaton Districts under Thra Maung Yin of Bassein. He goes about with the girls from the Bible School and the boys from the Seminary and places them in the village and supervises the work. We are very thankful to Thra Maung Yin and to the many Karens who provide the money for transportation. (The girls and boys work without pay). Thra Maung Yin is an experienced evangelistic worker and the experience they get under his direction is of great value. We hope that many will be praying for the work in these two fields where there are so many non-Christian Karens.

School will re-open the 27th of May, but pupils must be back in time for the prayer meeting on the night of the 26th. Will those who have prospective pupils please send in their names in advance for it is doubtful if we can receive all who apply.

M. A. Beebe.

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Thonze

We were glad to get into the New Year with all its hopefulness. If all the other months are as rich in experience as January has been we shall have a rich life.

The two Christmasses that we had to carry over into the new year were fine. There were about three hundred people at each one, about the whole village and then some. Time was not limited. So after we began, we just went on as long as we wanted to. Good sermon, (no, I did not preach it,) good sermonettes, good testimonies, helpful prayers, and scripture readings full of Christmas. At the close of each we had a baptism, service. Four of six were Burmans won by their Chin neighbors. Race prejudice doesn't count in the religion of Jesus Christ, does it? Preaching always does the job, too, if it is sincerely done. Not less preaching do we need but more of it and better and more sincere. Think that "Rethinking Missions" was wrong in this. Glad the folks at home are going on with their preaching mission. May be we need more of it out here too.

Spent a week in Rangoon and had a good time there too, especially the two days with the pastors from all over Burma on Foreign Missions. They seemed to be hungry to know of other lands in which we work and the progress of His Kingdom there.

Now we are looking forward to Dr. Howard's coming. We hope he will have a long and patient ear and a long and patient tongue, (and a pocket full of funds to help us out with the Daily Vacation Bible Schools), and evangelism. At any rate, judging by what our people tell me, they will have a lot they want to say and I trust they will want to hear. But it is all in the lap of the future.

We are having two Daily Vacation Bible Schools this month with our usual workers. Next month when the boys and girls get back from the Seminary and the Woman's Bible School, we shall begin in earnest. They are looking forward to it too. We are lending our forces somewhat to other fields.

Well, our furlough is coming closer. We are writing to our "Quins" how and where to meet us on the way with letters. They can't send us a reply to our last letters here now.

J. T. Latta.

Judson College Notes

Burmese Sunday Schools

Five years ago we started a Sunday school at the college for the Burmese children in the vicinity. There are many Burmese Buddhist homes all about us here at Kokine. And we had come to feel there was an opportunity for service at our very door.

Mrs. St. John had been going out into the nearby villages for a long while, winning her way into homes and hearts and telling the Story. And it was largely through the friendly contacts she had made, that we found our first Sunday school children. The Buddhist parents were willing to trust their children to us, because they had come to feel a love and confidence in Mrs. St. John.

We gathered them in, as it were, each Sunday. And because the distance was too far for them to come alone we called for them in a motor car. Five years ago there was one car load. Now we sometimes have to make three trips to one section and two trips to another. Its a common sight to see twenty kiddies in the Benton Hall Ford, and hear them singing a Christian song as they go homeward. Our regular attendance has jumped this year from forty to sixty. There are over eighty names on the roll.

But along with our prayers that we might somehow reach the hearts of these children, there was another purpose in our plans, as we started this school. We hoped it would provide an opportunity for service to some of our Christian college men and women. One of our Bible classes at the college is a Teachers Training class in Sunday School Methods. But we felt keenly that the students needed more than methods and theory — they needed work and practice. The Sunday school was one place they could get it. It has helped some of them a great deal. This year we have had four men students and four women students teaching in the S. S. We have two Departments with student superintendents of each. The responsibility is theirs, and they have worked well, even taking time one night a week to get together to discuss the lesson for the following Sunday. Some of these young people have shown outstanding ability.

For the past two Christmas seasons we planned a Christmas service in connection with the children's Tree, and invited the parents. We wondered if they would come, since they are Buddhists. Each year from six to ten parents came.

There are difficulties — like trying to teach a S. S. lesson to those with a Buddhist background, with no idea of God or any of our Christian concepts of right and wrong; or, having the parents refuse to let the child come as soon as he shows the least sign of interest. They willingly send us their youngest children, thinking perhaps they're too little to get much anyway. But — God speaks to baby hearts too, and we feel He is working through this Sunday school. The light we have seen in the eyes of some of these little ones, repays us for any discouragement.

That's one Sunday school! There is another Burmese S. S. where three others of our college students teach, held at Kamayut among a Christian group. There are about forty children there. How different it is working with them! They come from Christian homes and are so much easier to teach and manage.

But we are glad for opportunities for work among both groups, and for the joy that comes of working with some of the Christian college students, side by side in a difficult task.

Helen Gates.

It is not office but fruit that God values, fruitless trees are cut down.

Geo. Goodman.

Judson College Notes

Church and School Work

Christmas always brings cheer to the Indian children around Judson College. This year Santa only came to the good little boys and girls who had been attending Sunday School prior to the Christmas season rush, so some who rushed in the last few Sundays were disappointed. I wish some of you who have had more experience would tell me what is the best policy in the matter of Christmas presents. One dislikes encouraging a spirit of craftiness, yet it seems a shame to disappoint some of those who gather at the Christmas treat.

It was splendid to have the whole matter of the Christmas Sunday School program and gifts taken over by one of our Indian Christian families from the staff. Mr. and Mrs. A. N. Johnson are now living on the compound and devote much of their time and interest to the Indian Sunday School and Church.

In previous years we have arranged for a special evangelistic address along with the Christmas entertainment, because we were able to reach some at that time who never attended other services. This year the Sunday School entertainment was several days before Christmas and then a Church meeting was planned for Christmas Eve. I had supposed that the Church meeting would be attended only by the faithful few. Great was my joy when I found that Pastor Devadass and the deacons, on their own initiative, had printed programs of the hand-bill type, and drew in a crowd of more than 150 men and twenty-seven women. Our usual Sunday congregation is only fifty, but the Sunday School is of course much larger. After the Church Service, from 9 to 10 on Christmas Eve they adjourned to the College Assembly Hall where a crowd of more than 200 listened to a Kalachepam or song festival.

In all the Christmas celebrations this year it was so encouraging to see the Indian people themselves taking hold of the work and carrying it on in a way that makes a greater appeal to their own people than the plans which we had made for them in past years. There was as much or more emphasis upon the spiritual part, and the frequent baptismal services have given real proof of the pastor's efforts in this regard. There have been twenty-eight baptisms into this church since Devadass became pastor in November, 1935. In addition, there were thirteen baptisms at one of several baptismal services for the new Mingaladon church. Thus, in spite of our portion of "problems," the Indian work at the College has on the whole given us real reason to have our share of "Christmas cheer."

Margaret Andrus.

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My time is a sacred trust. Every day of my life, as well as every faculty of my soul, belongs to Him. To trifle with a master's time is the besetting sin of workmen everywhere.....But to trifle with God's time is to waste what does not belong to me; and that must be quite as sinful as to seize, for my own purposes, His goods. For *opportunities of usefulness* are a sacred trust.

G. H. Knight.

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Wanted

To complete our files of *Missions* we need the copy for March, 1934. If anyone has a copy that they can spare I shall be very grateful.

Emma W. Marshall.

If any one has any of the following copies of the NEWS which are not wanted, I would be glad to get hold of one each.

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28	11	1915

G. E. Gates.

Maymyo Bible Assembly

The Bible Assembly will be back in Maymyo this year. The dates are March 30 to April 8. We hope that there will be the same combination of spiritual uplift, Christian fellowship and fun which has made this Bible Assembly an established part of Kingdom work in Burma. Posters, giving all the essential facts, will probably reach you before you read the February News. If you have a school or other institution where a poster is needed, and none has been received, please notify me.

Most missionaries will probably feel that the Conference will be enough for this hot season, without the Bible Assembly. It would be well, however, if all would use their influence to send their choicest young people, praying that "mountain-top experiences" may result for many.

J. R. Andrus.

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Announcement

Easter comes early this year and there is therefore an opportunity to make more of it in churches and schools than is possible in years when it comes during the vacation when the Christian community of the towns and cities, or a large part of it, is scattered. There is much to be gained by following the events of Holy Week in a spirit of meditation and consecration. The booklet in Burmese "His Last Week" is obtainable at the Mission Press at one anna per copy (25 per cent discount on orders of ten or more) plus postage. It will be found most useful for individuals or groups that use that language. The events of each day are outlined with a brief comment for the day. There is an Easter pageant in the January-March number of The Burma Teachers' Magazine which can be used to advantage. It would help to make that important event much more real to the children to have them prepare and present that pageant.

The Baptist Divinity School will hold its Graduation Exercises on Friday, March 5, at 4 p.m. All are cordially invited to attend. The Exercises will be held in the Karen Chapel.

W. E. Wiatt.

Notices

To encourage more young women to take advantage of the courses given at the Baptist Divinity School, the boarding fees at the B. W. B. S. for such students have been reduced to Rs. 5 per month. Please inform any teachers or High School graduates who may be interested in this change.

Please ask all prospective students for the Bible School to send in their applications before March 1st if possible.

Does anyone have, or know of, a small organ that is not being used and could be donated to the Burman Woman's Bible School? A piano would also be accepted.

Grace A. Maine.

Occasionally the Home Board has the opportunity of obtaining a specific to erect a building, or purchase equipment or some special object needed on a Mission field. The Burma Property Committee has been asked to prepare such a list of needs that can be sent to the Board. If the work of your field or institution can be made more effective with a new building, more equipment, or special objects, please send your list of needs so that they will reach D. O. Smith, Judson College, Rangoon, before March 15. Included in the information should be the approximate cost. Also the size of the building and the material of which it will be built, the amount of equipment, and the number of objects. Each request should be accompanied by a separate statement which includes a brief statement of the need in a way that will appeal to a prospective donor.

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Sailed

On February 3, for America via the Straits, Miss O. A. Hastings and Mrs. Geo. J. Geis on S. S. *Karagola*.

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Arrived

On January 19, from U. S. A. via the Straits by S. S. *Karagola*, Miss Dorothy E. Rich, for Burmese work.

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Death

Last weeks mail brought news of the death of Capt. Robert D. Thompson, for many years captain in the fleet of steamers of the Irrawaddy Flotilla Co. He married Dr. Mary Fowler, one of our Burma missionaries.

Capt. Thompson is survived by a son, Robert Donaldson, a radio announcer in San Francisco, his wife, and a sister and brother. Dr. Mary Fowler Thompson is living at 1900 James Street, Eugene, Oregon.

Conference Program—*continued*

10.30 a.m. Devotional Time — Dr. Henderson.
1.45 a.m. Discussion by Language Group.
3.00 p.m. Reports of Language Group Findings.
8.00 p.m. Reports of Language Group Findings.

WEDNESDAY

Prayer Service.
8.00 a.m. Findings Report of Vernacular and Vocational (Campbell Report) Committee. Several Sections.
10.30 a.m. Devotional Time — Raymond Buker.
1.45 p.m. Discussion under following: —
A.-V. Educatoinal Modification Indicated — Dr. Josif.
Village Vernacular Schools — Mrs. Marshall.
Vocational Project Schools — Miss Laura Johnson.
8.00 p.m. Findings Reports and Formulation of Conclusions.

THURSDAY

Prayer Service.
Special Evangelistic Implications of the Board Program in Relations to the Evangelistic Needs of Burma. Various Phases of Evangelism.
10.30 a.m. Devotional time — R. Buker.
1.45 p.m. Discussions.
3.15 p.m. Findings.
8.00 p.m. Memorial Service — Obituary Committee.
Sermon — Rev. Spring.

FRIDAY

Sessions closed to visitors from Friday Morning

Prayer Service.
8.00 a.m. Business.
10.30 a.m. Devotional Time — Raymond Buker.
2.00 p.m. Business.
8.00 p.m. Business.

SATURDAY

Prayer Service.
8.00 a.m. Business.
10.30 a.m. Devotional Time — Raymond Buker.
2.00 p.m. Business.
8.00 p.m. Social Evening.

SUNDAY

Prayer Service.
Worship as arranged by Taunggyi Local Church.

MONDAY

Prayer Service.
8.00 a.m. Business.

It appears that Conference will inevitably run into the second week. Our aim has been to make as elastic a program as possible. Any separate day's items may be set forward without disrupting program greatly. If scheduled items do not fill

(*Continued on back cover*)

all the time there are many interesting institutional reports that may be called for as time allows. In accordance with the vote of last year, visitors have been invited to attend the open sessions. These have been grouped so that those who make a special trip may know exactly what days will be open. If need arises another day of open sessions may be inserted.

Please note that the usual rules applying to Travel Allowance are in force. It is sincerely hoped that everyone will make the utmost effort to attend. Without doubt history is going to be made. Come and help make it such that this Mission under God may achieve just the best adjustment possible and so be ready to achieve HIS Purpose for Baptists in Burma. Because everyone ought to come to Taunggyi the following restatement of T. A. rules is now made and opportunity given for anyone desirous of so doing to present his case.

"**CONFERENCE TRAVEL**" that will be paid:—

*T. A. exclusive of gharry hire, coolies and diet *en route* via

*R. R. train fare at second-class concession rates

*Only second class Steamer fare.

Reference Committee reaffirms the following rules which obtained at Maymyo—

1. The items chargeable as usual (See Conference Expense forms and Reference Committee Minutes of December, 1922, Case 5212).

2. Only those who make a special trip direct to Conference and return are eligible for travel expense.

3. Those travelling from some other hot season resort to Conference are allowed traved expense for any extra travel, made necessary by a side trip to the Conference from their regular route. (For example, Kalaw to Maymyo and back, or Thazi to Maymyo and return, if that is the only extra part).

4. Motor travel may be charged at Railway or steamer rates allowed as under No. 1.

Reference Committee after consideration of possible hardships attendent upon these rules voted further:—

That if there are circumstances on account of which you feel that you should receive some special consideration, please write a letter to the Field Secretary explaining them, immediately. On March 31st, Reference Committee meets for budget session, and will consider whether further concessions may be made. You will then be notified immediately if this is possible.

"Be strong and of a good courage, the Lord thy God is with thee." Joshua 1:9

E. T. Fletcher,
Conference Secretary.

SPECIAL CONVENTION COLLECTION CLOSED!

Managing Committee directs that the Collectors who received the small manilla covered Special Receipt Books will please return them at once. This is so that nothing may interfere with our regular contributions which are collected at this season. Rs. 550 toward the 1000 needed on last years budget has come in. A *9 pies stamp book post* will carry the receipt book. Please do not delay but send now to E. T. Fletcher,

Treasurer.